THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*"—Rev. 20: 4.

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THE WORD OF WISDOM.

BY ELDER JOSEPH ECKERSLEY, OF THE LIVERPOOL OFFICE.

The change wrought in the conduct of all who seek for and are led by divine guidance separates them, as it were, from the children of this world, and makes them in the eyes of all nations a "peculiar people." Not only do they differ from all other people in their form of worship and religious fervor, but in their habits and mode of living they are unlike mankind generally. The true children of the Father do not live merely to "eat, drink and be merry," to satisfy every appetite regardless of the effect it may have upon the body and spirit, and to indulge the pleasure-seeking proclivities of their nature. No, they are willing to forego many things that may be pleasing to the taste in order to preserve health and prolong life. In their bosoms there is a burning desire to live and work for the emancipation of fallen humanity; they covet long life, that aided by divine grace they may perform many works of righteousness.

The body is the habitation of the spirit, and as such, should be a suitable and proper dwelling-place for the offspring of Deity. It is the instrument through which the spirit of man operates in carrying into effect its purposes, hence great care should be exercised to supply the body with that strength and vitality so necessary to perform the work required. To some extent, at least, it is within the power of every person to determine whether his earthly

career shall be of long or short duration, and whether the body shall be healthy and strong or diseased and infirm. True it is that not all who are born into this world are possessed of a strong and healthy constitution; some are doomed to suffer from the cradle to the grave, this condition often resulting from the violation of the laws of health by the parents. But often the weak are made strong, and the healthy retain their vigor and increase in strength as the result of careful living. The physical condition of any person, whatever may be his normal state of health, may be greatly improved by partaking of suitable nourishment, but the use of such food and beverages as are condemned by nature and the voice of God will weaken and disable the body.

The Creator best understands His children, for He has made them, body and soul. He understands their organism and knows what substances are best calculated to nourish the body and sustain life. In His infinite wisdom He has not only given us revelation upon matters that effect our spiritual state, but also made known His will and pleasure in matters that effect our temporal happiness and salvation. He enjoins upon all the necessity of partaking only of such things as will conduce to health, cleanliness and longevity. He prescribed for Israel a "bill of fare," making known through Moses what things they should eat and drink, and forbidding the use of such foods as were unwholesome and unclean. The chosen people was in many respects a stubborn and rebellious race, yet the Jews have unto this day remembered to keep inviolate much of this ancient law, and this has aided materially in their preservation.

The Bible furnishes many examples of the necessity of bridling our appetites and abstaining from the use of things the Lord has condemned. Men, beloved of God, who have performed great things and been extolled for their works of righteousness and deeds of valor, have been overcome by yielding to their appetites. Step by step they were led from the path of rectitude, until they became physical and moral wrecks and fell from their exalted stations, to stand as a monument for all time to come of the folly of riotous living. Their downfall was not brought about in a day; no, it was gradual, a sip to-day, an extra drink to-morrow, and so on, until they became slaves to their craving for things that injure the body and corrupt the soul. They could see when too late the force of the words of the wise man Solomon, who himself made a failure, "Greater is he that ruleth his spirit than he that taketh a city."

Many of the ancient Prophets, who excelled in wisdom and spiritual gifts, were very careful to profit by the counsels of God, and ate only wholesome food, refraining from such articles of diet as stimulate and develop the animal nature in man. They cultivated and enlarged their spiritual natures by keeping in subjection the evil tendencies of the flesh. Their earthly temples became fit dwelling-places for the Spirit of God. Their bodies were healthy and strong, their intellects clear and bright, their spirits pure and susceptible to heavenly influences. The Prophet Daniel declined to accept of the king's meat and wine, which had been allotted him, and asked that he might be fed with pulse (a pottage prepared from meal, or beans, peas, etc.,) and be given water to drink, for he desired not to "defile himself with the portion of the king's meat, nor the wine which he drank." The prince, appointed by the

king to nourish Daniel and his three companions, remonstrated, fearing they would not develop the same physique as the princes who ate and drank the daily portion ordered by the king. However, on account of his love for the young Hebrew Prophet, who had found favor in his eyes, he permitted a test to be made, and at the expiration of ten days it was found that they were more fair and stalwart than all the princes who ate the king's portion. So for three years they fed upon this simple diet, and the princes and nobles partook regularly of the king's provision. At the time appointed, with countenances fair and comely and a physical bearing that elicited the admiration of their competitors, they were summoned to stand in the presence of the king and on being questioned by him, gave evidence of learning and wisdom that astonished Nebuchadnezzar, who declared them to be "ten times better than all the magicians and astrologers that were in all his realm." The course pursued by Daniel not only brought him the favor of the king, but it endeared him to the Lord, and "understanding in all visions and dreams" was given him. His body was sweet and clean and therefore the Spirit of God dwelled in him. The later career of this great man, his prophetic visions and inspirational utterances, his faith and unshaken integrity, the nobility and purity of his example, resulting from a life dedicated wholly to the Lord, is too well known to all Bible-readers to need any futher comment.

John, of whom it was said there was no greater Prophet among men, drank "neither wine nor strong drink," and "did eat locusts and wild honey," and yet his work was no easy task, for he traveled throughout the land of Judæa and all the regions round about preaching the Gospel of repentance and baptizing many people in the waters of Jordan and in Ænon. His simple manner of living and plain diet supplied the necessary nourishment and strength of body for the labor required. The Apostles of old prosecuted their earthly work to a successful and glorious finish without resorting to the use of stimulants so generally used in our day, and the primitive Saints were counselled by them to abstain from the use of everything injurious to the body.

The latter-day dispensation is marked with the same distinguishing characteristics that have always followed the covenant people of God. A willingness on the part of the creature to listen to the voice of the Creator produces the same effect upon the lives of individuals and communities to-day as in former ages and brings them temporal blessings and spiritual graces. As early as the year 1833, less than three years after the organization of the Church of Christ in the last days, in a revelation to the Prophet Joseph Smith, the Lord gave "a word of wisdom" for the benefit of the priesthood and all members of the Church; which afterwards became binding upon all Latter-day Saints as a commandment.

In this revelation the Lord enumerates many things in common use that are not good for man. He sets forth that strong drinks are intended only for washing the body and forbids His children using them as beverages. Tobacco is to be used only as an herb for bruises and sick cattle. Hot drinks (meaning tea and coffee) are condemned as not being good for the body. The eating of meats is also discouraged, save in times of cold and famine, and then they are to be used sparingly. Thus we see God's means of temporal salvation, like the moral and spiritual laws, is unchangeable. The same restraints placed

upon the Saints anciently are in many respects applicable to us in these days, and we are further forbidden to indulge in the use of such articles as tea, coffee and tobacco, which have more recently come into common use.

In prescribing the things that are good for the use of man, the revelation says: "All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground." It would be difficult to conceive how the Lord could more plainly instruct His people in matters that affect their temporal salvation, and are not those who disregard these teachings rejecting the counsels of God against themselves? Surely they cannot hope to obtain the promises made in the closing words of the revelation, the possession of which is worth more than the price of any sacrifice we can possibly make. The Lord says: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them" (Doctrine and Covenants, Sec. 89: 18-21).

Hundreds of the Latter-day Saints have experienced a fulfillment of this promise by observing the words of the Lord, and would rejoice could they bear testimony to all the world that they have been strengthened in body, escaped pestilence and been endowed with spiritual gifts. Many of the fair sons and daughters of Zion do not know the taste of strong drinks, tobacco, tea and coffee, and like Daniel of old they are physically, morally and spiritually strong, honored of all good men for their wisdom and purity of life, and beloved of God for their faith in His words. From among the Latter-day Saints God will raise up a "pure seed," a people mighty and strong, who will promote righteousness, and by precept and example teach the world to cleanse itself from sin. And by the grace of God working in them, a people will be prepared worthy to receive the Savior at His coming.

All people in the world, who have become members of the Church, are enjoined to observe this law, none are exempt. No excuse can be made on the ground that we are unable to comply with this requirement because of our lack of early training and our having used stimulants from childhood days. The Lord has given the commandment and will give sufficient faith to all who diligently seek Him to enable them to make the sacrifice and obtain the promises. Speaking of the revelation on the "Word of Wisdom" the Lord says: "Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints" (Doctrine and Covenants, 89: 3). If, then, we would be Saints, let us observe the words of the Lord, take care of our bodies, abstain from things forbidden, desire and pray for long life, fill up the measure of our creation, and by divine help perform a multitude of good works, that our calling and election to life eternal may be made sure.

King James the First's denunciation of smoking: "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs and in the black stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."

TALK WITH ONE OF THE SINGERS OF ZION.

An interesting hour was spent last week in a chat with Professor Evan Stephens, who is now on his way home to Utah after a vacation spent in the far north. Laying aside the question of musical greatness as unnecessary for us to decide, it is unquestionable that Professor Stephens has done more for music, especially song, among the Latter-day Saints, and for that matter in western America, than any other man. Born in a thatched cottage in a hamlet of South Wales, forty-eight years ago, and at the age of twelve drawn over sea and land by that subtle influence, the spirit of gathering, to the wild, unconquered west, he spent his boyhood and youth in hard toil. The love for the esthetic was not crushed, however. He heard music and poetry while tending his flocks, clearing the land of its gray mantle of sage, wandering through the mountains and felling trees for the building of homes. He knew from experience, as he later wrote and set to inspiring music, that

"Once these vales were but a dreary, barren waste,
Where howling wolves and other beasts of prey
Chimed with the Indians' savage cry of war."

And with hands, mind and heart he helped to work the transformation, until now

"Nature puts on her lovely robe of flowers,
The trees with waving branches keep time with Nature's song,
While brooks and birds and merry hearts, the joyful theme prolong."

Through dint of hope and industry he mastered the elements of music and began to teach. His success with bodies of singers, especially young, untrained voices, was almost phenomenal. He was at length placed to lead the Tabernacle choir at Salt Lake City. That body of singers soon gained an international reputation, and for years has been the largest musical organization of America. Professor Stephen's work as a composer has also been great.

LIKES THE NORTHERN PEOPLE.

In answer to how he enjoyed his trip, he said that he had had an excellent time, that he had only good words for the people of Christiania, Stockholm and Copenhagen. All three cities are charming. The Norwegian capital with its wonderful surroundings and Stockholm built on its picturesque islands are very beautiful. The Saints are flourishing up there, and all three cities have good choirs. The Scandinavians are all musical people. In Sweden the male voices are especially fine. The singers show less fire in their song than the Norwegians, and this agrees with the character of the peoples. The Swedes are much more reserved and probably less independent than their neighbors in the land of mountains and fjords. The Danes are sweet singers, but their voices lack the firmness of the peoples of the peninsula.

THE ENGLISH EXCEL IN CHORAL WORK.

"How do the English and the Germans compare musically?" was asked.

Germany has the best orchestral music in the world; and there too can be found a deeper musical knowledge than anywhere else. The Germans are intensely dramatic, but do not strive so much for display as do the French. French music is not nearly so genuinely musical as is the German. But England leads the world in choral music. The English voice is soft and

flexible, and the singer knows how to use it without wearing himself out. With the inferior choirs in this land there is apt to be too little vigor, and the music becomes insipid; but when one hears the best it is the very perfection of choral work. The earnestness and continuity of the singers here in mastering the whole of the oratorios or other works they take up is very commendable. The Welsh have not so good voices as the English, but they have far more fire in their song. This is magnificent at times, though the intensity wears out the singers and the results are not nearly so good as follow the more easy-going English methods.

CONTESTS VS. FESTIVALS.

The Welsh have risen just so high and can go no higher on account of their musical contests. The contests are harmful for several reasons. The training for only one or a limited number of selections causes narrowness; and as the standards of the judges are constantly kept in mind in order that as many points may be scored as possible, more or less artificiality creeps in. Almost always some discord or disorder is associated with the contest, and that is of course destructive to artistic influences. A false enthusiasm is created; but after all is over no one feels like singing; there is a general flatness and often disorganization. The eisteddfod is like a glass of liquor; it rouses for the time being and seems to give new life, but the stimulation is not permanent.

Just the opposite are the results of the English system of festivals. The spirit of concord instead of discord prevails. And it is certainly more interesting, from the musical standpoint at least, to listen to a variety of selections or a complete work, where the object is solely for the sake of art, than to hear a number of contestants sing over and over the same thing with the object primarily of winning the prize. Besides this, the orchestra can be made use of in the festivals to accompany the song, and this is a higher form of art than the human voice alone. In contests the orchestra must be omitted, because each contestant cannot afford its own, and it is of course not possible to use the same for all.

THE MUSIC AT HOME.

Professor Stephens naturally wandered across the waters to the western mountains and talked of the conditions there, where he has devoted his life to teach to the masses the art divine. The Saints, he said, are in a state of growth musically. By hard work the general sentiment among the young has become positively in favor of music. Many of our frontier boys used to think it beneath their dignity to sing, but that time has passed. The free, out-door, hardy life of our boys from childhood is probably the cause of another condition that is rather peculiar, that is, our lack of tenor voices. Our soprano and contralto singers are of the very best quality, and we have magnificent bass voices, but the comparative number of tenors is small. The altitude and the dry climate may also help to deepen the voice. The condition will probably be helped by training the boys to sing soprano before their voices change.

Although we have instrumentalists who are of a very high class, probably higher than our best singers, yet our choral work is very far ahead of our orchestral. In both lines we need patient workers to help the masses musically. Few persons with talent have patience enough to work with the untalented and commonplace people, and there are many things to discourage

one; yet the fruits of such toil are very sweet, and it is the only way for a community like ours to advance. There are a hundred and fifty thousand voices in Zion that should be singing under careful direction, and we need the teachers to train them not only to sing well but to sing intelligently, to raise the ideal above the pretty and frivolous to the grand and holy.

We do not do a great deal yet, but in choral work what we do well is equal to the best work of any country. If we are earnest and devoted, the future is very, very bright. We have the best opportunity in the world to hold festivals at the Church's great annual and semi-annual conferences, and in time choirs would come from Canada and Mexico and the settlements between. Here we should aim at variety and unity. The different organizations could sing what they had individually prepared; and then, joined together in one vast chorus, they could sing an oratorio, cantata or other heavier work for which they had all been trained by their directors. The unity and close sympathy of our people make such a result possible. The Saints cannot afford to meet in the discord of contests. Past experience has shown that continued contest would break up our permanent musical organizations. The system of festivals is as advantageous as it is symbolical of our unity.

A WORD FOR THE MISSIONARIES.

Professor Stephens thinks the missionaries are doing well. The spirit that comes on them in their work is the spirit that should be upon every worker in Zion, unselfish, serious, with the highest ideals that men can have. The missionaries as a whole sing well. They should strive to sing in parts as much as possible. Song can be made an important factor in their work, where its devotional, refining power will do much for the converted and the unconverted. In Sunday schools a little time can profitably be spent each Sunday in practicing songs. This practice should not be the aimless repetition of old songs, nor should it be the effort to learn more new ones than can be sung well.

Many of the missionaries are old members of Professor Stephens's singing classes, and to them and to all the Elders he sent hearty greeting and expressed the hope that the Lord would continue to bless them in their great work. It is probable that the readers of the STAR will be favored in the future with something from his pen.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

CAPTAIN ANDREW J. TAYSUM, a member of the Nauvoo legion and an experienced Indian fighter, died at his home in Salt Lake City, July 1st. Deceased was born in Manchester, 76 years ago, and emigrated in 1853. The funeral was held July 4th.

THE fourth of July was celebrated in most places in Utah. Fire crackers and other explosives caused the usual noise and accidents. The bad weather prevented the carrying out of programs in some places. A remarkably low temperature existed over the whole country.

AN important act was recently passed by Congress whereby the western states may profit. It authorizes the secretary of the interior to establish reservoirs and means of irrigation wherever possible on the public domain of the arid region, using for the purpose the means received from the sale of all public lands in the states to be benefited. Water rights will be sold on the installment plan to all who take up homesteads in the neighborhood of the established reservoirs and canals.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 24, 1902.

EDITORIAL.

THE PETITION IN SWEDEN REFUSED.—In a recent issue of the STAR was mentioned the petition of a number of the Swedish Saints to their king for the privileges of free worship in Sweden. The petition was reported on adversely by the consistory of the state church, and after being read by his majesty was refused. No reason was announced for this decision. It is very regrettable that such action should have been taken. The spirit of modern times certainly is in favor of letting men settle unhindered, according to the best light they have, the important question of the salvation of the soul.

A state church, which owes its existence to the rebellion of its founders against the parent, the Roman Catholic church, does violence to consistency when it denies to any of its members the privilege of separating themselves and worshiping as they happen to see the light. Why glory in the deeds of Gustavus Adolphus and the flower of Swedish soldiery whom he led out to take so important a part in the thirty years' war, if they fought for dogmas and not for principle? They did not fight and die for Luther's declaration that faith alone is sufficient for salvation; the truth or falsity of that could not be changed by battles: they fought for the principle of human liberty to worship God, unfettered by any worldly power. When the "snow-king" fell on the field of Lützen and breathed his last in the hour of victory, Sweden mourned for her great son and called him a martyr. In that time of religious war his work was to turn back the tide of power that persecuted all Protestants as heretics and to make way for freedom of belief. Would it not be in harmony with the work of such heroes of the past to give the opportunity freely to the children of the present to believe and worship as they desire?

As a matter of fact there is little interference in Sweden and Norway with the labors of the Elders, and for that we are very grateful. But it lies within the power of every priest to stop all meetings in his parish if the teachings are not in harmony with the state church—and we do not hesitate to say that in many respects ours are not. Sunday schools may not be held even, if the priest desires to close them. This has been done in some cases, and Elders have been called before the church councils and forbidden to preach certain essential doctrines such as the necessity of baptism by immersion, after faith and repentance, for the remission of sins, the existence of a personal God with body parts and passions, whose image we are, and whom we shall see if we are faithful to the end. Law-breakers in the ordinary sense of the term they

were not, for the Saints have a reputation of being peaceful and law-abiding. Fines and imprisonment were, however, threatened, and the Elders had to leave for more tolerant fields. It has happened before that the first petition of other churches has been refused and that a later one has been accepted. We hope that this may occur in our case.

The Balance of the Attributes of the Soul.—Does it occur to us when we go before the Lord and pray to be forgiven of our weaknesses and for help to overcome them, that all our sins of commission are manifestations of strength. Look at the ten commandments; only the fifth is not stated negatively, and even there the commanded honor to parents consists essentially in submission to their will. The Lord saw that His children were full of activities, and He warned them that impulses in certain directions must be restrained. He found it unnecessary to say, "Be active!" He had once said to them, "Live!" They were His offspring, activity was their heritage. He drew a moral danger-line around them and cautioned them not to go over it.

God knew that His children would worship, and that was necessary; but He reminded them not to worship or serve other gods, beings or images. He commanded them not to take His name in vain; ambitious, proud man must remember that he is only the creature and keep the relationship in mind. One day of seven should be for them a day of rest, and on it they should do no work. How hard for man to relieve the strain and cease the toil so often! They were commanded not to kill, commit adultery or steal, three most grievous sins, but illustrative of the most subtle and vehement powers of the human body and mind. They should not fabricate falsehood against their neighbor; and though the desire to possess is one of the strongest motives among mortals, and very necessary and right in its place, they were commanded to restrain the desire to possess unjustly their neighbor's belongings.

Wherein is our weakness then? If we may use a figure, it is in the lack of a complete harness for our energy, strong traces and reins, and inclination and judgment to drive without turning along the road of rectitude. When we commit sin, it is an evidence that some of our soul's attributes are dormant. They may not wake of themselves, we alone may not be able to waken them, it may require the direct influence of the Spirit of God to rouse and develop them, but they must be active in the perfect man. These attributes may be the habit of close observation, not alone of physical phenomena, but of life in its highest form, in our fellow-beings and ourselves, the habit of correct and just deduction from the facts we observe, the habitual hunger to do every duty in spite of all hindrance, and thus grow and help others to grow toward the measure of our ideal, the stature of the fulness of Christ. They may be any or all of the soul's attributes that must exist when we obey perfectly the two greatest commands, to love God with all our heart and soul and mind, and to love our neighbor as ourselves.

The development under the influence of the Gospel is not truly pictured by the sectarian advice to cast oneself in the arms of Jesus and be borne home to glory. To say that we can do nothing is to pass judgment of worthlessness

on the work of God. We can do much, both good and evil. Men who in this life never heard the name of Jesus have lived on an exalted moral plane. There are things that we cannot do without His help, and then if we humbly seek aid through Him, He helps us like the Brother and Savior that He is. For our own good we must grow in grace by suffering and work as He did. As we in our lives come in closer harmony with the Gospel, new elements of character begin to be felt within us, and though our powers to sin may increase, yet weaknesses and our tendencies to sin diminish.

J. J. C.

If the Elders who send in to this office orders for books and tracts will state to what conference they belong they will confer a favor on the mailing department.

The Twenty-fourth of July has come again, and no doubt the people in Utah are having a happy time celebrating the coming of the pioneers to the Salt Lake valley fifty-five years ago. That event marks an epoch in our Church history, and can well be said to mark an epoch in the history of the United States. We understand that some of the Saints in this mission will celebrate the day.

"Uneasy lies the head that wears a crown," is an old saying of more or less truth, but not applicable at present in this realm. The general uneasiness that the head to whom the crown belongs would never wear it is fortunately being dispelled, however, by the rapid recovery of his majesty, King Edward. It is to be hoped that he may live to receive and wear it, and that its weight may never be burdensome.

Paul wrote to the Saints of Corinth that greater than hope, greater even than faith, is charity. He said, in fact, that though he had all faith, so that he could move mountains, and had not charity, he was nothing. That contrasts sharply with the modern doctrine that faith alone is sufficient for salvation. Especially is this the case when we consider that "charity" in the original Greek is exactly the same word as "love" in the following passage: "But whoso keepeth His word, in him verily is the love of God perfected" (I. John ii: 5). The same word appears in verb form as "love" in the following words of the Savior: "If a man love me he will keep my words: and my Father will love him" (St. John xiv: 23).

Departures.—The following Elders sailed from Liverpool per s.s. *New England*, Thursday, July 17, 1902: Parley P. Anderson, Christian Froisland, Ambrey Nowell, Joseph Halvorsen, Andrew Swenson, Scandinavia; Gerard B. Denkers and Jan H. Meibos, Netherlands.

District Meeting will be held at Rawtenstall, Sunday, August 3, 1902, at the Co-operative Hall. Services will commence at 2:30 and 6:30 p.m. The public is cordially invited.

WORD FROM HOME.

UNDER date of June 23rd, Elder Alex. Buchanan, Jr., writes from Salt Lake City to President Lyman. A part of his vivacious letter is given below.

One month ago yesterday I bade adieu to family and friends in Liverpool, and took my departure for "the better land." Now I am in it, having arrived in Salt Lake the afternoon of Sunday, June 8th, after a very pleasant journey o'er sea and land. The weather was delightful all the way, and while a few of our friends were a little delicate on the ocean, there were no violent cases among them and all landed on *terra firma* in good shape.

After having our baggage passed at the customs, a few of the more heroic of the crowd gallantly made up their minds to see the sights, so having made the necessary arrangements with Mr. Farley we started on Boston first, leaving it not until we had satisfied ourselves that it was not only a beautiful city, but one, too, of great historic interest. Leaving Boston we proceeded via the Boston & Maine and New York & Hudson River railroads to Buffalo, where we arrived in fourteen hours' time. Our objective point here, of course, was Niagara Falls, which we viewed to our hearts' content, not letting go until we had satisfied ourselves that for real, genuine American "enterprise" this wonder of wonders certainly took first place. Our next stopping place was Chicago, where we remained two days, acquainting ourselves with the contents of the big town. We paid special attention to the stock yards, the parks and inspiring skyscrapers, after which, through courtesy of Mr. E. D. Anderson, eastern representative of the Provo Woollen Mills, Elder Haws and I visited some of Chicago's great tailoring establishments, where hundreds of suits of clothes are turned out every day. Our guide to other parts of the city was that ever-genial, accommodating soul, President Asahel H. Woodruff of the Northern States mission, whom we found ready and willing to render us any assistance he could, in order that we might see the city.

Our next stop was at Kansas City, and during the intermission afforded us we availed ourselves of the happy privilege of a run out to Independence, where we viewed the historic Temple lot and its surroundings from all points of the compass. We also visited the Josephite chapel and left our names there as a witness that we had called. In glancing over the register we noticed that yourself and Sister Lyman had been there before us, presumably at the time when you were on your way to the field of labor which now occupies your attention.

Independence is a beautiful spot, and seems to have its location in the midst of a productively fertile section of the country. We were told it had between eight and nine thousand inhabitants. From Kansas City we pushed right on home, arriving as I have before stated. I found my folks all well and right glad, I can assure you, to see me.

Since returning home I have been led to reflect somewhat upon my recent labors in the mission field, and to thank the Lord that I was deemed worthy to remain as I did to help forward His cause. He has blessed me even beyond what I feel to be my due, and I hope to reciprocate by continuing faithful to His work. President Lyman, I feel that there is a great work to be done and I want to be one among the number ready and willing to help do it. May

the Lord bless the Elders and sisters in the field is a desire very close to my heart.

BRIGHAM YOUNG.

(Continued from page 454).

There is always a best way to act in every difficulty. The wise man finds that way at the time; the foolish man not until the opportunity to act is past. It is not always a lack of judgment on the part of those who increase their difficulty instead of extricating themselves from it. It is often a lack of readiness or courage to do what the serious judgment commends.

Brigham Young lacked neither the judgment or the courage to meet the difficulty that was so suddenly brought before him in the summer of 1857. He had been trained in the school of hardship, and as we have seen had already succeeded in solving some knotty problems. But there were new factors in this one. Formerly the conflict of the Saints had been with the roving savages, lawless mobs or the state militia. But now the United States had arrayed itself against them. It was the nation of whose liberty they had sung, whose battles they and their fathers had fought, whose constitution they had declared to be inspired. They were as proud as were the old Romans of their citizenship. And now troops were on their way to the Territory—a whole army was marching. No explanation had been made to them, no note of warning sounded. The United States mail had by order of the government been held back. All possible secrecy was being observed. Why all this ominous preparation? The Saints had never resisted or threatened to resist authority. This whole invasion was begun while Brigham Young, as appointee of the President of the United States, was governor of the Territory.

The country was at this time full of rumors. Newspapers devoted much space to articles and anonymous letters on the "Mormon" question. Most of them urged taking some violent action. Some suggested that the army with its train of followers should, after disposing of the men, appropriate their wives and daughters. Others advocated the waging of a war of extermination. The Saints, innocent of any crime to justify their being treated as rebels, and judging by past experience, came to the conclusion that such was the mission of the army, and like freemen they prepared to resist. Aggressive warfare was completely repugnant to their religion, but they could pray the God of battles to lead them in self-defence.

This was President Yonng's determined policy; but though he declared it and directed the Saints, he had no need to create within them the same sentiment. Both in the valleys and beyond his personal influence in the missions, the Saints were inspired by the same feeling. The *Western Standard*, published in San Francisco, when the rumors concerning the army were confirmed, said regarding the Saints: "But if the collision be forced upon them—if the determination be to compel them to cease the practice of their religion, to deprive them of their rights and privileges as freemen, to make them slaves, in fact—then we, were we in Utah, would say—Let them come; with God to defend the right, we will risk the consequences. We would say—let the rugged defiles of the Rocky Mountains become a second Thermopylæ, where

the sons of illustrious sires will contend for the precious rights bought by the blood of their fathers and bequeathed to them as the most inestimable boon they could bestow."

In order that families might be protected as well as possible during these trying times and that the community might be strengthened, President Young sent for all missionaries to come home from their fields. The Utah militia was ordered to prepare itself for action, and a plan of campaign was laid. Detachments of troops were sent to protect the emigrant trains that were on the way, and both handcarts and wagon trains arrived safely in the valley in good season that fall. Fortunately the harvest of 1857 was very bountiful, and the Saints felt prepared for the apparently imminent conflict.

The Indians, who throughout the whole western country had learned to distinguish between "Mormons" and other Americans, whom they called "Mericats," came to President Young and offered their services. They would gladly have gone on the warpath for the people that had fed and befriended them. At least the chiefs of the tribes and many of the more intelligent braves understood that the Latter-day Saints, believing in the Book of Mormon, looked upon the red men as descendants of Joseph, the son of Israel, and as heirs to the great promises made to their progenitors, and they naturally felt sympathy for the Saints. According to true Indian ethics also, the tribes were willing to avenge the senseless shooting of red men by the white emigrants, as they passed over the plains to California, upon other white men who came from the same country. It was a mighty power that President Young could have enlisted had he wished to do so. From Canada to Mexico the savages would have gathered and united against what they already had come to look upon as a common foe, the white men of the east, who were invading their best hunting grounds and appropriating these choice tracts to themselves. To all the delegations that came President Young gave the same command, to go back to their tribes and hold them in check and live in peace with the white men.

The Saints received a visit early in September from Captain Stewart Van Vliet of the United States army. He came to purchase forage and supplies, but his mission in this respect was in vain. President Young said that although the Saints had plenty they would sell nothing. The captain also learned that should the army come and force a collision that the people would burn their houses, barns and fields, hew down their trees, leave no blade of grass that could be destroyed, and flee to the mountains. There the women, children and supplies would be hidden, and the men would come down and fight the troops. President Young declared that if the army dared force the issue, he would not hold the Indians by the wrist any longer. He asked why the goverment had not sent an investigating committee to Utah before virtually declaring war, instead of relying on false rumors. President Young closed his interview with the strong hope that something might occur to preserve peace that season, believing that something would turn up, if only a delay might come, to prevent the shedding of blood.

Instead of a horde of ruffians, Captain Van Vliet found the Latter-day Saints to be a hospitable, peace-loving people. They gave a reception in his honor and treated him most kindly, showing plainly that they had no hatred

toward him personally. At the same time, however, President Young, and the leading men and at a public meeting four thousand Saints declared in his presence that they would burn their homes and leave their lands rather than submit to the invasion. The officer was an honorable man, and he realized that the government had made a great mistake. He told President Young that he would hasten to Washington to use his good offices there for the people.

The fifteenth day of September, 1857, the day after Captain Van Vliet left Salt Lake City, and just before the army entered Utah, Governor Brigham Young issued the proclamation that martial law existed in the Territory, and forbidding any armed troops to enter. It was a bold move, but no faint heart could hope to clear away the difficulty that now existed.

[TO BE CONTINUED].

THE RETURN OF JUDAH.

IN the world at the present time are two Zionisms—or better said, two branches of one Zionism, for the two, when understood, are seen to be in harmony. One is the hope of the Latter-day Saints to build a Zion in America, the inheritance of Joseph, at the uttermost bound of the everlasting hills. The other is the hope of that fraction of Israel called the Jews, to gather back to Palestine, the land of their fathers, and rebuild Jerusalem. The two places are geographically almost antipodal, but the hopes of the peoples are not so divergent.

The Latter-day Saints believe that they, for the most part, have in their veins some of the blood of Israel through the sons of Joseph. This can easily be; for ten of the tribes wandered northward after their captivity in Assyria, and it is certain that in their wanderings many fell away and joined themselves with the surrounding peoples. In the great gathering of Israel, predicted by the Prophets since Moses's time, these remnants, as well as Judah, must be assembled. The Lord has inspired the Saints to gather in the west. But to them the redemption of the eastern land of promise and its preparation for its millennial inhabitants are just as necessary and dear as is their own Zion.

The Book of Mormon and modern revelation speak very plainly concerning the rebuilding of Jerusalem and the return of the once favored people. Even while the Saints were struggling to establish themselves and build homes, they were not unmindful of their duty to Judah. In the year 1840 President Joseph Smith sent Apostle Orson Hyde to dedicate Palestine for the gathering of the Jews. October 24th, 1841, he ascended the Mount of Olives and offered the important prayer. Others have been offered in the same place since, but these are only a few of hundreds of thousands of prayers from the hearts of the Latter-day Saints for the Lord to remember scattered Judah and prepare Jerusalem for the children of promise. The following paragraph from an article in the *Quiver* by the Rev. W. Preston is an evidence that these prayers are being answered:

A marked change for the better is taking place in the Holy Land. I have visited this country at different times during the past ten years, and I can speak from observation and experience. Jerusalem is, in fact, a Jewish city. There are some 50,000 Jews in it, whilst its total population is about 62,000.

There are nearly 120,000 Jews in the country as a whole. Contrast these numbers with the 10,000 Jews who peopled Palestine fifty years ago; and the cry is "Still they come." In Jerusalem it is impossible to obtain suitable house accommodation. Near the Jaffa road there is a settlement of Jews called "the Box Colony," because their habitations are constructed of packing-cases! Others are compelled to burrow underground wherever shelter can be obtained. The question of exact numbers, however, is not the chief consideration. The prominent feature of importance is that the people are steadily returning to, settling in, and colonizing the land of their forefathers. Successful colonies have been established by Baron Edmond de Rothschild. Colonists are settled in Judæa and in Galilee, and they are doing well. I stayed in one of these new colonies situated on a spur of Carmel. I think it was occupied by German Jews. I have also been in another near to Haifa. Everything was neat; the air of comfort was around, and the land was well cultivated on all sides. The children were seen going to school with their satchels. It was hard to realize we were in Palestine. The energy of colonists in some places has "transformed a miserable desert into a living paradise." Vineyards and gardens are springing up in all directions.

SACRIFICE.

[PARAGRAPHS selected from Brigham Clegg's oration, delivered at the third annual Speakers' Contest of the Salt Lake stake Y. M. M. I. A., May 31, 1902].

Let us visit the amphitheatre of Rome and gaze upon a scene of sacrifice. See the throngs of people gaily dressed, marching up the stairs of the great circular building. Eighty-five thousand persons are soon seated in the galleries. The bright sunlight of heaven is shining on the metallic filings and sparkling sands of the arena beneath. See that man, with slow and solemn tread, come marching to the center of the arena. His trembling wife is clinging to his side, and in the mother's arms a babe is smiling. The lions roar and ramp against the bars at the sight. Behold that priest, dressed in robes of scarlet and velvet. He has arisen to question those beneath. Listen to his words. "Deny that Jesus is the Christ, and you shall be free!" Every ear is strained to catch the reply. What are the thoughts that flash across the mind of him beneath? "He that is ashamed of, and denies, me, of him will I be ashamed when I go to my Father. Be thou faithful unto death." Then rings out from the arena words that thrill the hearts of all, and which angels stoop to hear: "We cannot deny that Jesus is the Christ, the Son of the living God."

The people hiss and jeer, the bands play; and see! the iron gates are being raised. Behold those terrible beasts, starved for days, come leaping to the center of the arena! The husband clasps his fainting wife and smiling babe, and kisses them good-by?

See the beasts tear the bleeding flesh. Listen to the moans of the mother, the screams of the innocent babe. Hear the howl of the lions as they drink the warm blood! Because Christians are passing away, the crowds above are cheering. They are shouting their souls to hell, while the spirits of those faithful followers of the meek and lowly Jesus are ascending to God who gave them.

Nor need we confine ourselves to ancient history, for such scenes of sacrifice. This is well illustrated in the unwritten story of two humble Elders, traveling without purse or scrip, who were denied entertainment, and were obliged to sleep in the primeval forest, with grips for pillows and leaves for a bed. The thunder roared, lightning flashed, and rain poured down as only it can pour down in the South. One contracted a cold which turned to pneumonia. On their way to a city, to secure medical aid, they stopped at a tavern, and were given a bed in the garret. The sick Elder lay in bed moaning, while his faithful friend watched over him by the candle's flickering light. The hours wore on. One, two, and three, came and went. At last the companion noticed a change for the worse. He saw a vacant stare, and a ghastly look, and knew what it meant. With agony, he shook the sick man and sobbed: "Elder Warren, you are dying. What word shall I send your wife, mother and children?" Softly, but sweetly, the answer came, "Tell them good-by. I am sorry I haven't got two lives to give for the Gospel of our Master." He reached for his companion's hand, and in another moment he was dead.

Let the world sing the praises of the mighty Napoleon who marched in triumph over many battlefields, and left death and desolation in his footsteps. But let saints sing the praises of the humble sons of God who when duty calls them die for the sacred cause of truth. Their names may not be found in the world's book of heroes, but will be written in the Lamb's Book of Life.

And so, 'twas ever thus, the world has failed to honor the noblest forms of sacrifice. He who gains victories on the battlefield, by marching over the bleeding forms of his fellowman, is called a hero. Nations erect monuments to his memory. But the soldier of the cross, who lifts man up, and brings to his soul joy and salvation, often dies without a monument to mark his fall.

LOVEST THOU ME?

"Lovest thou Me? With patient hand and tender
Give to My sheep the food that I gave thee.
O grateful penance for the heart to render
That glows with love and gratitude to Me!
If thou dost love me, to My own be loving,
By service done unto My weak ones proving
The love thou bearest Him Who strengthens thee,
Lovest thou Me?"

SELECTED.

CONTENTS:

The Word of Wisdom 465
Talk with one of the Singers of Zion ... 469
News of the Great West 471
Editorials:
The Petition in Sweden Refused ... 472
The Balance of the Attributes of the Soul 473
Editorial Notes 474
Departures 474
Word from Home 475
Brigham Young 476
The Return of Judah 478
Sacrifice 479
Poetry: Lovest Thou Me? 480

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